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QUESTIONS AND ANSWERS.

QUESTION 112. (*Continued.*)

Can a modern business man be a Theosophist in the real inner sense of that word? Do not the demands of his daily life make the pursuit of occultism practically impossible?

Wm. Main.—The great problem of life is the *control* of consciousness. Expansion of consciousness without control means disaster and ruin; yet the majority seek this expansion without being masters in the field they now occupy. The parable of the talents was intended to teach the absolute necessity of self mastery, first of all within what may appear to be narrow limitations, and without waiting for other gifts and opportunities.

All life is "modern" life. The man who waits for ideal conditions is like the fool who waited for the river to run by. Those who have accomplished great things have not been of this type.

What we have been brings us to what we are, and if we are business men in a "modern" city, the schooling we may give ourselves in self control, in level headedness, in justice, in the power of placing ourselves mentally in the position of others, in one-pointedness, both during hours of work and in brief periods of reflection, will develop more inner power and wisdom than we will get from any of the psychic monkeying which is miscalled "occultism," and more than we will find in a jungle, or possibly even in a "School of Mysteries."

Question 115.

To what extent, if at all, is it right to surrender individual conviction in favor of authority, occult or otherwise?

E. D. P.—Once it is quite clear that we are holding to a conviction, and not merely to an opinion, a surrender, even to the smallest extent, in favor of authority, occult, or otherwise, cannot be right.

Opinion can, to any extent, be surrendered without hurt to ourselves or others, being the result of mere mental processes and subject to change or alteration. Conviction is altogether different, being the result of occult processes within the soul, and above the mental plane, it is imbued with the same quality of divine Truth as its parent; the breath of the eternal is upon it, and to surrender it in favor of *anything* is to let go our only plank of salvation across the turbulent sea of life; to put out the divine Light within by which alone illumination is attained; to deny the One Soul in favor of one or another of its countless fragmentary expressions.

The One Master ever whispers within the central heart of man. Conviction is the echo of that Divine Voice within. Each one must find this "holy of holies" *within himself*, he can never find it within another.

Anon.—The question seems to take for granted that a person's convictions can be surrendered. Such is not the case. Every man is an authority unto himself. It cannot be otherwise. A person's conviction is the ultimate of his reasonary faculties, and when that is reached, there cannot be any other authority for him. Fear, or self-interest may induce him to strangle his convictions until they become non-operative, the same as is done with the conscience, sometimes. When the extraneous force is removed then one's own convictions will again become more or less strongly operative as an authority. To surrender one's authority, if that were possible, would be to surrender the highest prerogative of the soul, and practically become a non-entity. A man has a right to change his convictions, and should do so whenever broader views and enlarged information warrant him in so doing, but he has no right to dwarf the expansion of his soul by merging it into that of another against his own reason and judgment.

A person may push aside his own convictions and adapt his actions to that of another, but in so doing he is continually acting a lie, which no one has a right to do.

J. A. Jowett.—It is always wrong to surrender individual conviction of what is right, in favor of any authority whatever. Conscience and discrimination grow strong by exercise and use and whilst we may make some mistakes we still learn even by our own mistakes and are thus travelling on the true path to perfection ; growing daily in experience and wisdom, if we listen to the voice of our Conscience and use discrimination and judgment so as not to be led astray by the prompting of our selfish interests and passions. Theosophy teaches that man has come to a point in evolution when his future progress depends upon his own efforts and that no outside savior can help him. He must travel the path himself. It is therefore folly to surrender convictions or to lean upon another, for their progress is hindered or even stopped, and degradation begins.

It is easy to see that this is true because if one conviction may be surrendered, all may be, and the Inquisition and all the various crimes committed in the name of religion would be fully justified, because they were ordered or sanctioned by some Pope or other religious authorities, and were carried out by misguided people who had persuaded themselves that authority was greater than judgment, conscience or reason. The soul must be free. Man must learn to judge and think for himself. If he refuses to do so he must fall into those conditions which prevail in communities where thought is repressed and authority is triumphant, such as some bigoted Catholic as well as Eastern Countries. This is the great trouble in India at the present time, and it is these conditions which makes the task of the masters as well as of their helpers, the true Theosophists, so difficult.

Vera Johnston.—Following our conviction honestly and unflinchingly is the only means the Great Beyond has given us to learn anything of this life or the future. It is very precious, and must never be surrendered. Very possibly, your conviction is nonsense, but you will never learn it was nonsense, if you surrender it, before it has born fruit. Neither will any "occult" authority demand it of you. The said authority's only function being to suggest and to encourage, never to order. But in every day life you had better fear the Lord and respect the policeman.

Edward Alden.—A sufficient answer to that question would seem to be the instruction of Krishma in the Bhagavad Gita : "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well." If we may not neglect our

own duty to perform another's, it is surely more imperative that we shall not surrender conviction, for that precedes and moulds action. And a further implication is, that, though our conviction were a mistaken one—devoid of excellence—it were manifestly better for us, being our own, than to adopt another's, though superior. How can another's conviction be adopted unless we make it our own? If we make it our own the question does not lie; if we merely submit to it, reserving and holding our own, then the question of morals lies in so far only as we do that which is wrong to our conviction in consequence of the submission. If we submit our conviction to another in any degree, without being convinced, in just that degree are we false to ourselves. If we adopt another's conviction on any authority, occult or otherwise, the responsibility is the same. We must "prove all things" by our intuitions. How else shall we grow?

L. F. Wade.—All questions where it is possible for a conflict to arise between individual convictions and authority, are referable to one of two heads: those concerning mere matters of policy, and those where moral principles are involved. Almost all questions come under the former, as it is unusual for any respectable "authority" to ask compliance to anything that might draw in question one's sense of moral right. Upon all questions of policy, that is as to the *manner* of doing a thing, the authority must be obeyed, or cease to be such. But upon a question whether a thing is right in itself, there can be no higher authority than one's own conscience, which is the voice of the Higher Self.

It is very easy to confuse the "still small voice" and inclination; we are prone to consider wrong anything which we are disinclined to do. This must be taken into account in forming conclusions.

Whether the authority were "occult" or otherwise would make no difference to me.

J. W. C. Keightley.—The full reply to this question would take up more space than can be given. Speaking strictly, it can never be right to surrender individual *conviction,* interior and complete, in favour of any authority whatever. For such conviction is the voice of the soul within, and it indicates the path to be followed—not by some other man or men—but by him whose "conscience" that voice is. The spiritually wise will never ask the surrender of such conviction, much less demand it. On the other hand, the man

of just and balanced mind will give full hearing to the view of another, and especially to the views of those who might be experts in the especial matter under consideration. Anything short of interior conviction may be surrendered under the light of larger views and wider aspects. *Conviction* should not be confounded with obstinacy or with narrow mindedness. The true interior conviction is always fixed and calm; to surrender that is to surrender conscience, the great sin against the soul and nature's laws of evolution.

Cases have arisen where human law or consideration for the lives of others have forced men to act contrary to their conviction. This is not a surrender of the conviction itself. The mental attitude is unchanged. The action taken in accordance with human law or human welfare is a recognition of the civic duty and the moral duty, both Karmic; it renders unto Caesar that which is Caesar's, while the conviction of abstract truth renders to "God" the just dues.

Question 116.

I am a young student of Theosophy and after several month's self-examination have determined to try and lead an inner life. What special advice and help can the Forum give me? I am sure the answer will be appreciated by many.

E. T. H.—Read the first five chapters of the *Gita* half-a-dozen times or more. Meditate upon the meaning underlying the words. Try to get the synthetic sense of the teaching. Then take some special sentence and make it an undercurrent of thought during your day's work. Take another sentence and so on. At the end of a month you will just begin to form some idea of what the "inner life" means. In the course of years you will perhaps decide that a large part of the secret is hidden in this sentence: "In thy thoughts do all thou dost for me (Krishna or the Christ-Spirit); renounce for Me; sacrifice heart and mind and will to Me. Live in the faith of Me. In faith of Me all dangers thou shalt vanquish by My grace, but trusting to thyself and heeding not, thou canst but perish."

J. D. Buck. This question is—What is the real meaning of *"an inner life"*?

First—it compasses *desire.* The desire must be deep, strong, serene, and persistent, and in the heart it must transcend all others. Second—the object must be intelligently apprehended. If the de-

sire be genuine it will aid the perceptions as to what is to be accomplished, and how. All anger, resentment, pride, selfishness, and ambition must be rooted out; even ambitions to succeed, or to progress will hinder. The good, the true, and the wise must be sought *for their own sake;* that is, there must grow up in the student an affinity for these. One does not *seek* them, but *becomes at once* with them, as the result of experience. One must progressively realize that he is a part of everything and all, and seek by his own life inwardly and outwardly to become the better and the best. The battle-ground of this warfare is the mind, and the result of the foregoing discipline is Illumination. Apathy and indifference are as much to be avoided as impatience and ambition. Read the chapter on *Devotion* in the Bhagavad Gita, and later, the Voice of the Silence.

Question 117.

Will Masters lie, or permit their agents to lie, in order to bring about good results?

E. T. H.—This question shows an almost hopeless lack of understanding. Is this the result of over twenty-five years of theosophical propaganda? Did not H. P. Blavatsky and W. Q. Judge answer this question over and over again, and did they not invariably say that Masters were too proud, even as men, to lie, and that furthermore as Masters they *could* not lie? Apart from authority, and considering the inference in the last part of the question—how can any student of Theosophy, any believer in the law of Karma, suppose that "good" results can be brought about by evil means? To lie is to do evil. If an agent lies, then that agent has to suffer for it. If the lying becomes habitual, such an agent ceases to act as such. It should be remembered that the highest code of honor, the loftiest ethics, must become the "second nature" of a disciple, and that before he can become a member of the Great Lodge he must have learned to conform to the ethical precepts of that Lodge. These are contained in *The Voice of the Silence*, in *Light on the Path*. Read them carefully; try to get into touch with their spirit as well as studying their phraseology; then determine for yourself whether Masters are likely to tolerate lying or whether they would countenance deception and trickery for any purpose under heaven.

THE ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

BUDDHA'S COSMOGENESIS.

When Mr. Sinnett's work "Esoteric Buddhism" was given to the world, some fourteen years ago, Mr. Rhys Davids achieved some celebrity by the epigram, that it was "neither esoteric, nor Buddhism." The epigram was a clever one, but, like many an epigram, its substantial truth was not so certain. For whoever has read Mr. Sinnett's brilliant and epoch making work cannot fail to see that the heart and kernel of it is the twin teaching of Karma and Reincarnation, then first presented to the world in a vivid and convincing way. And not even Mr. Rhys Davids will deny that this twin doctrine is the very foundation of Buddha's teaching, and that without it his doctrine becomes meaningless.

If we accept Buddha's own teaching, that every man is rewarded according to his works, one wonders for what shortcomings "committed in a former birth," it befell the Buddha, "Saviour of the world and teacher of Nirvana and the Law," to find in the West such an unimaginative band of interpreters, whose mental cast compels them to see, in his doctrines, only what fits their own philosophical preconceptions, and who have, consequently, made of him a nineteenth century agnostic, a kind of Comtist, by anticipation. One even finds, among the hardiest of his prophets, a certain group who make him out a sheer materialist—that he was an atheist is one of their commonplaces—and who boldly assert that he never taught reincarnation at all. And that is that kind of preconception, which gives rise to epigrams about certain ideas being "neither esoteric, nor Buddhism." Now, it may be worth while to cite two passages among thousands to show that Buddha *did* teach the doctrine of reincarnation, and taught substantially as Mr. Sinnett describes it in his epigrammatically condemned book.

Our quotations come from the *Visuddhi-Magga*.

In order to call to mind former states of existence, a priest should try and consider in retrograde order, all that he did for a whole day and night likewise.

".....in this retrogade order must he consider what he did the day before, the day before that, up to the fifth day, tenth day, half month, month, year; and having, in the self same manner, considered the previous ten, twenty years and so on, up to the time of his conception in this existence, he must then consider the name and form present at the moment of his death in the previous existence. A clever man is able to penetrate beyond conception at the first trial, and to take as his object of thought the name and form present at the moment of his death. But whereas the name and form of the previous existence utterly ceased and another one come into being, therefor that point of time is like thick darkness and difficult to be made out by the mind of a stupid man. But even such a one should not despair, and say: 'I shall never be able to penetrate beyond conception, and take as my object of thought the name and form present at the moment of my death in the last existence,' but he should again and again enter upon the trance that leads to the High Powers, and each time he rises from it he should again consider that point of time."

The other quotation gives further instructions:

"His alert attention having become possessed of this knowledge, he can call to mind many former states of existence, to wit: one birth, two births, three births,

four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many destructions of a world-cycle, many renovations of a world-cycle, many destructions and many renovations of a world-cycle: 'I lived in such a place, had such a name, was of such a family, of such a caste, had such a maintenance, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in such a place, there also I had such a name, was of such family, of such a caste, had such a maintenance, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in this existence.' Thus he can call to mind many former states of existence and can specifically characterize them."

Thus the *Visuddhi Magga*, an eminently Buddhist work, not only teaches the doctrine of reincarnation, but even goes so far as to give a receipt how these various incarnations are to be remembered even by "a stupid man." The process looks easy enough and depends on the association of ideas and on forming the habit of going backwards over the events of one's present life, beginning with a period of twenty four hours and gradually working back "to the moment of conception," then stepping across the chasm to the moment of the last preceding death.

The passage "a clever priest is able, etc., etc." is remarkable in the extreme and very suggestive. And the word of encouragement to the "stupid man" is followed by a parable, well worth mentioning.

As a man who blunts his axe, in cutting down a big tree, does not despair, but goes to the smith and gets it sharpened, and then back again to the tree; and this he repeats, if need be, many times; moreover, what was once cut need not be cut again; so is it with the process for calling up the memory of past births.

Now, if words have any meaning at all, this surely means that Buddha taught a doctrine of reincarnation, very much as Mr. Sinnett does in his book, "Esoteric Buddhism," this doctrine being, in fact, the heart of the book. And no one will deny, that it was through Mr. Sinnett's book that the idea of reincarnation was first made thinkable and even credible to the western world.

But if we go beyond this one doctrine shall we find anything like Mr. Sinnett's ideas—or the ideas of Mr. Sinnett's book—in the teachings of Buddha? And, more particularly, shall we find any such large conception of the evolutionary processes, as, for instance, in the theories of Laplace and Darwin?

In answer to these questions, I wish to describe a passage of great interest in the *Visuddhi Magga*. But it may not be out of place to say at the outset, that, in doing this, I have no specific intention of defending Mr. Sinnett's book, or any desire to prove that it contains the only original and genuine Buddhism, I use "Esoteric Buddhism" only as an illustration of a conception of Buddha radically opposed to that at present in vogue among his Western interpreters, who make him out to have been hardly more than a pessimistic moralizer of a somewhat aggravating type, in spite of the tradition of his singularly winning personality.

It is true that the *Visuddhi Magga* does not come to us as a part of the teaching directly recorded in the very words of Buddha, but I think there is no valid reason for doubting that it nevertheless contains and embodies a genuine tradition of Buddha's doctrine. The immediate author, Buddha Ghosa, continually refers to teachings of Buddha, which support his more ample treatment of the

subject and implies that he is simply putting on record a doctrine handed down by tradition.

Thus, the passage, which we have quoted as to the numbers of past births to be remembered, is almost if not quite identical with a passage in the *Akhankheya Sutta*. And if we are to accept the Buddhist belief as to the Suttas, the latter does contain the very words of Buddha.

Now, in the *Visuddhi Magga*, the phrase "many destructions and many renovations of a world cycle" naturally leads up to the questions: what is a world-cycle, and how is it destroyed, and, more especially, how is it renewed? And the answer to the last of these questions opens the way for a description of cosmic evolution, which is analogous to the nebular hypothesis of Laplace and is followed by certain geological theories of great interest. The more so as they are set forth with one or two remarkable illustrations.

We shall begin with the description of a new cosmic period, after the night of the gods, night during which "the upper regions of space have become one with those below, and wholly dark."

"Now, after the lapse of another long period, a great cloud arises. And first it rains with a very fine rain, and then the rain pours down in streams which gradually increase from the thickness of a water lily stalk to that of a staff, of a club, of the trunk of a palmyra tree. And when this cloud has filled every burnt place throughout a hundred thousand times ten million worlds, it disappears. And then a wind arises, below and on the sides of the water, and rolls it into one mass, which is round like a drop on the leaf of a lotus."

Is it not evident, that in this fine cosmic rain we have something very like the cosmic dust, the "nebulous matter" of the theory of Laplace? And have we not in the wind which rolls the mist into a sphere, something not unlike the "rotary motion" which is so necessary to Laplace's theory, but for which he had offered as little adequate explanation, as does the Indian speculator, who simply states that his wind *arose*.

To continue the text:

"After the water has thus been massed together by the wind, it dwindles away and, by degrees, decends to a lower level. When it has decended to its original level on the surface of the earth, mighty winds arise, and they hold the water helplessly in check, as if in a covered vessel.

Then comes a passage in the *Visuddhi Magga*, which is strikingly akin to the tradition of the sun bright demi-gods descending to incarnation in order to people the newly formed world.

"Then beings, who have been living in the Heaven of the Radient Gods, leave that existence, either on account of having completed their term of life, or on account of the exhaustion of their merit, and are reborn here on earth. They shine with their own light and wander through space. Thereupon, as described in the Discourse on the Primitive Ages, they taste that savory earth, are overcome with desire and fall to eating it ravenously. Then they cease to shine with their own light and find themselves in darkness. When they perceive this darkness, they become afraid. Now after these beings have begun to eat the savory earth, by degrees some become handsome and some ugly. Then the handsome despise the ugly, and as the result of this despising, the savoriness of the earth disappears . . . and rice grows up without any need of cultivation . . . Now when these beings eat this material food, the excrements are formed within them and in order that they may relieve themselves, openings appear in their

bodies, and the virility of the man, and the femininity of the woman . . . And being tormented by the reproofs of the wise for their low conduct, they build houses for its concealment. And having begun to dwell in houses, after awhile they follow the example of some lazy one among themselves and store up food. From that time on the red granules and the husks envelop the rice grains and wherever a crop has been mown down it does not spring up again. Then these beings come together and groan aloud saying: Alas! wickedness has sprung up among men, for, surely, formerly we were made of mind . . . Then they institute boundary lines, and one steals another's share. After reviling the offender two or three times, they beat him with their fists, with clods of earth, with sticks." . .

Thus, according to the *Visuddhi Magga*, the sacred rights of property came to be established. This same ancient book narrates further how another sacred institution of man came into existence, namely that of royalty.

". . . When this stealing, reproof, lying, and violence had sprung up among them, they came together and said: What if now we elect some one of us, who shall get angry with him who merits anger, reprove him who merits reproof and banish him who merits banishment. And we will give him in return a share of our rice." . . .

And to this day that share of rice is given in support of any man, whose duty it is, either by election or birth, to "get angry with him who merits anger." The very complicated origin, objects and privileges of sovereignty put in a very few words, indeed.

Seriously speaking, in the passage we have quoted above, we have an extremely close parallel to the idea of the "forbidden fruit" and the "fall" in the story of Eden, of Adam and Eve. Readers of the *Puranas* will remember also the closely similar myth of the Kalpa trees, and how their blessings were forfeited by desire.

The resemblance between the cosmic theories of the *Visuddhi Magga* and the Book of Genesis is only the more accentuated by the order, in which, according to both, heavenly lights were created. Says the former "when thus the sun and the moon have appeared, the constellations and the stars arise." And here we have the order of events exactly as in Genesis, which states, that, after the greater light had been appointed to rule the day and the lesser light to rule the night, "and He made the stars also."

The Buddhist text continues:

". . . Moreover, on the same day with the sun and the moon, Mount Sineru, the mountains which encircle the world, and the Himalaya Mountains reappear. These all appear simultaneously on the day of the full moon . . . And how? Just as when panica seed and porridge is cooking, suddenly bubbles appear and form little hummocus in some places and leave other places as depressions, while others still are flat; even so the mountains correspond to the little hummocus, and the oceans to the depressions, and the continents to the flat places."

We can not at present follow the seer into his discourse on the original sexless race, which is very close to a pet theory of Darwin's, based on the survival of rudimetary organs. All we can do, is to point to the fact, that, in the few sentences we have been able to quote, we have a world theory closely analogous to the nebular hypothesis of Laplace; also a theory as to the origin of man, the heart of which is the fall of spirit into matter and rebirth, and, besides, the germs of a very interesting geological doctrine in reference to the relation

between the formation of mountains and the cooling and hardening of the terrestrial globe.

And the teachings of the Buddhist writer lose nothing either in scientific suggestiveness or in vivid colour, because he has chosen to find a simile of the great cosmic process in a plain bowl of porridge.

Neither do we lose anything because of their manifest likeness to some of the theories found both in Mr. Sinnett's *Esoteric Buddhism* and Mme. Blavatsky's *Secret Doctrine*.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, nor in any way authoritative. Similar outlines will be gladly received by the editor who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

TAOISM.

Lao-tsze the best known exponent of Taoism. His *Tao-teh-King*. A Chinese *Gita*. Its author not the founder of Taoism, for Taoism properly understood, is the ancient Wisdom Religion. This particular revival was to some extent a reaction against the materialistic tendencies of Confucianism ; from another point of view it was the complement of Confucianism. Great importance given to intuition in Taoism, as opposed to the methodical righteousness advocated by Confucius. Taoism teaches the error of artificiality, the wisdom of following nature. It emphasizes the essential unity and divine character of the universe, but is an ethical and mystical rather than a theological system.

REFERENCES.

Tao-teh-King, by Lao-tsze. Writings of Chwang-tsze. Sacred Books of the East. An adaptation of the Tao, by Walter Old, entitled The Book of the Path of Virtue.

THE LIFE PRINCIPLE.

The astral body its direct vehicle in man. Called *prana* in Madame Blavatsky's nomenclature. Life or Jiva is universal, and the astral body retains it as a sponge retains water. Life manifests in three different aspects—as Brahma, Vishnu, and Shiva, as creative or expansive, as preservative or assimilative, as destructive or regenerative. In man the life principle corresponds to the white corpuscles in the blood, while animal magnetism corresponds to the red corpuscles. Though the astral body is its vehicle and acts as the medium of connection between life and the physical body, life is present on all the planes of being, and, in its highest aspect, is one with Atma or the Spirit.

REFERENCES.

Ocean of Theosophy, pp. 35 to 44 ; Secret Doctrine, see Index. Isis Unveiled, Vol. 1, p. 466.

WAR.

War, fundamentally, is the employment of force against force. Granted that it is wrong to use force for a wrong purpose, to what extent, if at all, is it right to use it for a good purpose? Should it be used in self-defence? If it should be used in self-defence, would it be right to fore-stall a possible attack by assuming the aggressive? Should force be used to defend the weak and the oppressed? If so, and as against another country, why not locally and as against notorious oppressors at home? *Discrimination as to one's natural duty*, expounded in the *Bhagavad Gita*, will help to solve most of these problems; for what is right for some is not right for all, this depending upon the "natural duty" of the individual.

REFERENCES.

The Bhagavad Gita: Secret Doctrine, Vol. II, p. 527.

MACROCOSM AND MICROCOSM.

"As above, so below." Man the mirror of the universe; the universe the mirror of man. This the key to all mysteries. The danger of false analogies to be guarded against, however. Compare the seven principles of man and the way in which all nature can thus be classified. Compare what is known of the psychic life of micro-organisms, with the consciousness of man the conglomerate; what has been said of the moon in relation to the earth, with human "shells;" of what is known of the constructive power of sound, with what may be inferred as to the construction and arrangement of the solar system.

REFERENCES.

Secret Doctrine, see Index; Ocean of Theosophy, pp. 14 to 22; Psychic Life of Micro-Organisms by Binet; Isis Unveiled, Vol. I, pp. 62, 212.

THEOSOPHICAL NEWS AND WORK.

Owing to the temporary absence of the Editor of THE FORUM, the contents of the August issue were made up by another hand, and on behalf of this friendly "hand" we have to apologize for the accidental omission of the Question numbered 112.

T. S. Activities:—The vacation time has, of course, few general activities to report, but the time is near at hand when the general work will be resumed. Those who have learned something of theosophy, who have imbibed its spirit, and who, therefore, have an intelligent and adequate conception of the real work of the T. S., know nothing of idleness, nothing of "lost time." All activities, all study for such will be in the line of normal evolution, and energy and steadfastness will be the endowment of all such. To learn, is to become; to act, is to evolve; slowly it may be, no matter, but constantly and persistently. Here lies the whole of *concentration*, and the development of Will, Skill and Steadfastness in action. This is Raj Yoga. All the Devas cannot prevent such from becoming Adepts. While so intent and thus employed, to talk of ones "losing their chance for this incarnation" is childish folly. There is no "chance" about it. The "Silent Watcher," the witness and Judge, are within the soul, and he who knows

this, and follows these, is anchored to the Eternal. Emerson once said "husband and wife must be very two, before they can be very one." The T. S. as a corporate body is made up of units. If these units are first self-centered, when they co-operate there will be indeed, union, and strength, and effective work. The first E. S. instructions were not thirty days old before certain members were clamoring for "more." There was plenty of curiosity and impatience, but no real *study*, no assimilation, no self-conquest. To hundreds all over the country vacation time has been a godsend, not for idleness and impatience, but for study, reflection, and growth. There will be evolved more gentleness and consideration for others, and hence clearer vision and greater strength. Intolerance, which is the quintescence of selfishness, will have died out. When work is resumed the worker will have risen to a higher plane, a little nearer those Great Ones who never tire, and who, age after age, work for the redemption of man.

That such is really the case is shown by letters coming from all over the world, full of peace, steadfastness and hope, a silent army that nothing can conquer, and no time disturb. Their anchors never drag; their light never fades. Whether they be few or many is not of the least concern. One and Truth are ever a majority, and are just as sure to win as are the stars to shine and the seasons to come and go. Our password is *not* an hysterical "smile" of exultation or derision, but *steadfastness, serenity, hope and work!* That so many in these times of war, assassination and political upheaval have seen the true light and heard the shibboleth is cause for congratulation and courage. They are as invincible as our ironclads.

Members should first, harmonize, then fraternize, and then organize. Even two or three thus working in concord may be as a light in a dark place. The twenty years work of H. P. B. and her staunch supporters have given all necessary material and instruction. We have only to utilize and show accretion, and steady growth will be the inevitable result. Let each one be a center, and then co-operate with all other centers, and the result will be all we can desire.

J. D. Buck,
President T. S. A.

SUPPORT OF THE T. S. A.

Mr. Geo. E. Harter, Dayton, Ohio, who is the receiver of the regular monthly contributions of the members in accordance with a fund scheme organized by himself and successfully conducted during the latter part of Mr. Judge's life with the latter's hearty approval and co-operation, desires to announce that the monthly receipts have steadily increased since the Cincinnati Convention, and respectfully asks that every member who can spare a little each month will send in his or her name and address, and his donation as soon after the first of each month as convenient, so as to save unnecessary trouble and expense in the matter of receipts. Mr. Harter intends hereafter to acknowledge the receipts of each month in the Forum of the month following, and in order that the identity of the donors may not become publicly known, each contributor will hereafter be given a *number* known only to himself and Mr. Harter, and this number will be published instead of either name or initials. Mr. Harter hopes and believes that this will be agreeable to all concerned, but if any donor demands a special receipt, he is, of course, quite willing to comply.

The Dayton T. S. offers for sale to members and branches of the T. S., large

copies (12x14) of two interesting portraits of H. P. B., one being a rare portrait taken when she was but seventeen years of age. These are sold for $1.75 each, that they may be within the means of every Branch. Profits go to the General Fund. Address, Dayton T. S., 33 Davies' Building, Dayton, Ohio.

REVIEW.

The August number of *The English Theosophist* with a cover and twenty pages of contents again takes a step forward. A little more and we will have a magazine of which the society may well be proud.

"Our Attitude," by Amy Douglass, is particularly timely. The writer is one of the oldest members of the Society, who studied and worked under the personal supervision of H. P. B., and who is familiar with all the changes through which the Society has passed. She closely analyzes the subtle differences of ideal and belief which form the keynotes of the three several phases into which the Society has separated. It is good to see reprinted one of the fine old articles by Mr. Judge. (G.)

A QUOTATION.

Part of the following quotation appeared some months ago in an editorial in a contemporary. It was not credited to Emerson, but appeared in rather conspicuous quotation marks. It was thought by some to be a "message." The words in italics were omitted.

"We need not fear excessive influence. A more generous trust is permitted. *Serve the Great.* Stick at no humiliation. Grudge no office thou canst render. Be the limb of their body, the breath of their mouth. Compromise thy egotism. Who cares for that, so thou gain aught wider and nobler? Never mind the taunt of Boswellism; the devotion may easily be greater than the wretched pride which is guarding its own skirts."—Emerson's *Representative Men*; Essay on the "Uses of Great Men."

A dozen lines further down the page appear these words, which were not included in the quotation:—"Children think they cannot live without their parents. But, long before they are aware of it, the black dot has appeared, and the detachment taken place. Any accident will now reveal to them their independence."

IMPORTANT NOTICE.

A blank affirmation of membership in the T. S. A. was inserted in each number of the June FORUM, and members were requested to fill it out and send it to Dr. J. D. Buck. Several hundred did so, but as a large number have not yet sent in their names we reprint the form here. Those who have not already complied are requested to write out the affirmation and send it in promptly to Dr. Buck.

DR. J. D. BUCK, President,

116 W. 7th St.,

Cincinnati, Ohio.

Dear Sir and Brother:

I desire hereby to affirm my membership in the Theosophical Society in America, as organized and constituted by the Convention at Cincinnati, May 29th, 1898.

Name and full address.

BOOKS AND PAMPHLETS.

The Secret Doctrine, (Vols. I, II and Index), *H. P. Blavatsky*,	$12.50
Isis Unveiled, *H. P. Blavatsky*	7.50
Key to Theosophy, *H. P. Blavatsky*	1.50
The Voice of the Silence, *H. P. Blavatsky*	.75
Studies in Occultism, *H. P. Blavatsky*, (6 Vols. at 35 cents)	1.50
The Ocean of Theosophy, *W. Q. Judge*, paper 25 cents ; cloth	.50
Bhagavad Gita, trs. by *W. Q. Judge*, leather	.75
Patanjali s Yoga Aphorisms, trs. by *W. Q. Judge*, leather	.75
Echoes from the Orient, *W. Q. Judge*	.50
Letters That Have Helped Me, *W. Q. Judge*, (compiled by Jasper Niemand)	.50
The Theosophy of the Upanishads	1.00
The Idyll of the White Lotus, *M. C.*, paper 50 cents ; cloth	1.25
Light on the Path, (with notes), *M. C.*	.40
Esoteric Buddhism, *A. P. Sinnett*, paper 50 cents ; cloth	1.25
The Occult World, *A. P. Sinnett*, paper 50 cents ; cloth	1.25
The Growth of the Soul, *A. P. Sinnett*	1.50
Reincarnation, *E. D. Walker*, paper 50 cents ; cloth	1.25
The Light of Asia, *Sir Edwin Arnold*, paper 25 cents ; cloth	1.00
Lectures on the Bhagavad Gita, *T. Subba Row*	.75
Civilization, its Cause and Cure, *Ed. Carpenter*	1.00
Astral Bodies, *H. P. Blavatsky*	.10
Psychic and Noetic Action, *H. P. Blavatsky*	.10
Epitome of Theosophical Teachings. *W. Q Judge*	.10
Culture of Concentration, *W. Q. Judge*	.10
Astral Intoxication, *W. Q. Judge*	.10
The Purposes of Soul, *Jasper Niemand*, (*J. W. C. Keightley*).	.10
Tao-teh-King, ("The Book of the Path of Virtue")	.15
Some Modern Failings, *Che-Yew-Tsang* (*E. T. Hargrove*)	.10
Brotherhood, *E. T. Hargrove*	.05
Short Glossary of Theosophical Terms	.05

The above and all other Theosophical books, pamphlets, and magazines can be obtained by mailing the prices quoted (terms strictly cash) to :—

THE WILLIAM Q. JUDGE PUBLISHING CO.,

Box 1584,

New York, N. Y.

THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are :

1st. The formation of a nucleus of universal brotherhood of humanity without distinctions of race, creed, sex, caste or color.

2d. The study of ancient and modern religions, philosophies and sciences.

3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once an universal brotherhood among men, but only strives to create a nucleus of such a body ; and many of its members believe that an acquaintance with religions and philosophies will reveal as their common and fundamental principle that "spiritual identity of all Souls with the Oversoul" which is the underlying genius of true brotherhood ; and also that an intelligent comprehension of the finer forces of nature and man still further tends to the same conclusion.

The organization is wholly unsectarian, with no creed, dogma nor personal authority to enforce or impose ; neither is it to be held responsible for the opinions of its members, who are expected to accord that tolerance to the beliefs of others which they demand for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race or religious belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely profers its services.

It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and it will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm *a scientific basis for ethics*.

And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* they tread in this.

Applications for membership should be addressed to the President, Dr. J. D. Buck, 116 W. 7th Street, Cincinnati, Ohio. Admission fee, $1.00. Annual dues, including subscription to THE THEOSOPHICAL FORUM, $2.00. Theosophical literature can be obtained from the W. Q. Judge Publishing Co. Address P. O. Box 1584, New York.

THE THEOSOPHICAL FORUM.

The Society is not responsible for any statements therein unless contained in an official document. Questions, answers to questions, opinions and notes on Theosophical subjects are invited.

Subscriptions $1.00 per annum. Single copies 10 cents.

All communications should be addressed EDITOR THEOSOPHICAL FORUM, P. O. Box 1584, New York.